

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, MAY 2, 1912

NEW SERIES, VOL. XIV. NO. 19

Kingdom Briefs.

We broke off in the middle last week telling about Hattiesburg. There were several more wards to hear from. The business manager spent three more days there and brought back a long list. We had to put an extra page in our subscription book. Instead of having twice our former number we now have three times our former number of subscribers. These pastors make superb fellow workers, and what they are doing for The Record is only an index of what they are doing for all the work. Other invitations are coming to the editor and business manager which we gladly accept, and are open to others still. We are in this business for good and all.

The brethren who are making the every church campaign in Central Association report two big meetings at Providence and Yazoo City. Brethren Bostick, Leavell, McCullough, Halcomb and Didlake were among the speakers. The churches adopted the systematic plan of giving by every member every meeting day and accepted the Scriptural plan of tithing. This means a healthy advance in the work for next year and for other years to come.

Brother Bostick, our missionary to China, was at the First church, Vicksburg, Sunday, and reports a fine hearing there. It will probably be the beginning of an every-church campaign in Deer Creek Association. The other members of the missionary caravan were at Canton and gave a good account of themselves. They move on this week to Terry, Bethesda, Palestine, Raymond and so on.

At the Confederate Memorial service in Jackson on the 26th, Capt. W. T. Ratliff made the principal address and received a rapt hearing and every evidence of a delightful hearing. The Jackson papers reported his speech at length.

W. Y. Quisenberry has been helping Brother W. E. Lee in a meeting at Hernando. Brother Lee has done seven years of faithful work here and dwells in the love of his people. They are responding to the truth.

A judge of good preaching says that Dr. Sproles preached two of the best sermons at Clinton last Sunday that he had ever preached there, and that is putting it about as strong as we know how to put it. Thank the Lord for His Word faithfully and strongly proclaimed.

Line Creek church, near Pelahatchie, W. A. Sullivan pastor, gave \$41.00 to missions Sunday, having given nearly as much as this previously. Brother Darling preached to them Sunday and took the collection.

Rockport with thirteen members gave \$49.50 for missions. This is a new church organized about six months ago, without a house of their own. Brother Darling is pastor.

Omar with six members, gave \$27.75 to missions. These churches are setting a worthy example to larger ones.

Brother G. E. Darling moves from Brookhaven to Wesson where he becomes pastor, succeeding Brother W. B. Holcomb. Large congregations are possible here and a good opportunity is before Brother Darling.

New Church at Columbia.

All arrangements have been perfected and work will be begun on the new eighteen-thousand-dollar Baptist church just as soon now as the material can be placed on the grounds.

The contract for the erection of this building was let to a local contractor, J. E. Greene, by the committee, after a careful consideration of his bid in connection with bids from several other contractors from different parts of the country. Mr. Greene also drew the plans for the building.

The church will be built at the corner of Dale street and High School avenue, on the lot where the pastor's home is also located. The building will cover a ground space of 97x99 feet, the main auditorium being 55x55 feet and the remainder of the first floor will be taken up by Sunday School rooms, fourteen in number, these being cut off by folding walls which when open will give the auditorium a seating capacity of 1,200. There will be seventeen class rooms on the second floor, making a total of thirty-one Sunday School rooms with a seating capacity of four hundred and twenty pupils. The Baptist Sunday School at present has an enrollment of about three hundred and fifty pupils and with the enlarged facilities of the new building these with any increase that is likely to come, can be amply cared for.

The building will be modern in the minutest detail. The outside will be of pressed heliotrope brick, giving the structure a modest, yet beautiful finish and appearance. When completed, Columbia will have the most complete and best arranged church edifice in South Mississippi and one of which our city may well feel proud. The Baptist denomination is to be congratulated upon the marked spirit of thrift and enterprise,

due credit being given to the new pastor, Rev. W. E. Farr, who has already impressed upon the minds of his congregation the idea of doing things.—The Columbian.

Sunday School Paragraphs.

We want a training class in every church. Pastor, have you a training class? Why not now?

Rev. W. A. Sullivan is pastor of the first and only country church in Mississippi with the Sunday School holding an A-1 award from the Sunday School Board. Brother Sullivan is a student in Mississippi College, but has all his time taken as pastor. He began last September to work on the standard of excellence and made his report to the office on January 1st, and his school was declared A-1. He has a training class in each one of his churches. Go to work as he did, and you will succeed!

Eupora Sunday School knows how to get results. Six weeks ago the attendance was about eighty. Now the school is graded, with a training class and teachers' meeting, with all teachers attending. Here is last Sunday's report. Present 191; absent 27; Bibles 70; collection \$4.81. J. R. G. Hewlett is pastor and O. C. Leigh superintendent. That institute was not in vain.

J. E. Byrd.

The Central All-Day Mission Campaign.

In spite of high water a fine meeting was held on Monday at Providence in Yazoo county. Here the church unanimously adopted the monthly plan of giving. The dates at Carter, Unity, Bethlehem and Rocky Springs had to be cancelled on account of high water and Drs. Bostick and Leavell put in their time at Durant, Grenada and Oxford. Sunday Dr. Bostick came back to Vicksburg to speak at the First church and also to speak at Antioch where rain had prevented the meeting, while Dr. Leavell and Profs. Godbold and Johnson went to Canton. Here Dr. Leavell presented the Bible plan of giving and the church by a unanimous vote, adopted the weekly plan and also approved of tithing. In the afternoon Prof. Godbold made a splendid address on missions and Sunday night Dr. Leavell spoke on the need of medical missions. I write this Sunday night in Jackson on my way home. Monday the campaign goes on from Madison Station to reach Utica next Sunday. We ask the prayers of all of God's children upon this campaign for missions in Central Association. God is blessing us greatly.

J. L. Johnson, Jr.

CONTRIBUTED ARTICLES

Church Sanitation.

The building site for such structures should have elevation and drain in all directions to avoid shifts and dampness to floors making excessive mildew. When this is not done, double floors are necessary to provide dryness and warmth. Such houses also should be built sufficiently high from the ground to admit of free ventilation, usually about three feet, and then closed in all around and ventilators provided. If house can have southeastward exposure it will get maximum amount of sunshine and cool breeze in summer and more warmth and light in winter.

Light and ventilation can also be best provided in buildings of oblong shape and walls not too high.

Windows should be large, about one-fifth of floor space, and for best results should reach to ceiling, making escape of rising and poisonous substances less obstructed. Windows should be easily movable, especially upper section, so that proper ventilation can be had with reference to hot and cold weather and size of audience. If congregation remains long fresh ventilation should of course be provided. Well trained mind "and nose" can easily judge correctly of this by stepping out of building for a few minutes, then return and note difference.

Heaters should be distributed and plentiful; should never be heated red hot. We have no place here to discuss chemistry, but red-hot stoves create extra poison, and should be avoided. Good working rule is to calculate ventilation necessary for a house, audience considered, and then raise heat to a point of comfort or about 70 degrees. A thermometer should be conveniently provided, and remember that a slightly cool room is preferable to an overheated one.

Light, either natural or artificial, should be so adjusted that the normal eye can see with same effort as in the open. Tests can be made by reading small print and looking at different objects on rostrum long enough to determine effect. Light should be slightly stronger toward pulpit, as constant looking in this direction makes eye strain when light is not sufficient. Colored windows are approved and ought to be considered.

By far the most important feature of house sanitation, however, is with reference to cleanliness and freedom from disease-conveying germs. It is a place of general and representative gatherings. In some measure each home, street, neighborhood and entire community send their representatives here, together with many visitors and strangers, who bring their previous habits and environment with them, both in point of outward personal contamination, and also diseases peculiar to the mouth, throat and lungs. The dangers here are increased in proportion to territory and character of people

who frequent the church; the greater the territory the greater probability of some form of disease, such as la grippe, contagious diseases, etc., but character of the people is what concerns us most, especially their personal habits. Just here consider the condition of the country church having services once a month and the small town church, meeting possibly more often. Then the city church, with better equipment and more comforts, yet all, in many cases, in untrained hands for care and keeping for hygienic results.

The point of greatest contamination with special reference to disease conveyance is possibly the aisles; the more so if carpet is used. Disease-laden material is collected on the feet from walking on unclean sidewalks and other places, and this trodden off on the aisle carpet and left to dry. The audience coming in, scraping and tramping, raise this previously deposited material and it goes soaring to different parts of the building. If a small beam of sunlight is admitted and examined, this fact can be demonstrated. This dust, dirt, and microbes of different kinds are inhaled and all throats become thoroughly infested. A very dangerous practice is sweeping the house or aisles just before gatherings. All have noticed the "cough epidemic" when the audience first comes in; the above is the cause.

This can be remedied by using thin rubber aisle covers and have them dampened or cleaned often with mop. When these rubber matings are to be cleaned they should be rolled up and removed from building, and this best done day before service. Large grass foot mats should also be placed at all entrances.

We still have a few floor spitters at church. Such a person is a deception. He may attend church, yet his conduct here discloses his actual reverence for the place and his disregard for his neighbor's good name and personal interest. These people contaminate their environment, both floors and sidewalks, and the contents of their mouths and throats become subdivided among the audience later, unless proper measures are taken.

Doubtless, the best general rule to handle this condition is to mop floors often with all covers removed, and at least twice a year disinfect by putting carbolic acid in water strong enough to destroy all living germs. These people are best reached by public good health meetings, as before mentioned.

Certainly none doubt at this date that all mouth secretions are dangerous. Consumption, la grippe, colds and, in fact, all diseases that attack the respiratory tract may be carried from this source. The rather old custom of kissing at church ought to be abandoned; however, this seems nowadays to be a custom of the country mostly. Particularly should each person bring his or

her drinking cup and use same at well or spring. Avoid the public cup.

Again we must mention the communion service. While it is a delicate problem, yet health measures are very necessary just here. We use the individual communion cup at our church and the membership heartily approves it. In every congregation there are some who have above mentioned diseases and this plan has abundant proof to warrant its adoption.

This paper has only mildly approached this important subject. However, if these few simple measures are installed and become general custom. We may then more surely handle the matter in detail.

Before closing, I cannot refrain from calling attention to the benefits that come from general appearance of the building and grounds. Attractive, tastefully painted buildings, surrounded with appropriate shades and grasses, with inviting approaches without, and inside plan, modern and clean, enable the visitor to enter more thoroughly into the enjoyment of the occasion, and lends an inspiration impossible by any other means. A few stands of flowers of modest nature lend a charm. Our vision brings impressions to the mind and intelligence that supply food for nervous sustenance. The nervous system gathers from these pleasing impressions healthful impulses that quicken latent sensibilities and add tone and vigor to the participating individual. These psychic phenomena are vitally valuable to mind and body, since they lend comfort and satisfaction while one is being refreshed and spiritually invigorated by congenial associations, music and inspiring soul food, or preaching.

While many churches have already given this matter consideration, we very much fear the vast majority have not. Let us, in the light of approved methods not only strive to render the church attractive, which is good, and as many have attempted to do, but also incorporate those features of sanitation that bring sure and lasting rewards, a hundred fold for the effort.

"X. O."

Christ Received and Walked in. Col. 2:6.

It is evident that Paul was writing to Christians, and this we learn from the things he said he had observed in them. He had observed that they were orderly, faithful and steadfast. These three characteristics will be found in every true Christian that has received Christ in the three-fold way in which Paul said he had observed in them.

They had received Christ Jesus and Lord and this three-fold reception is absolutely necessary to one's walking in Christ.

To receive a thing carries with it the idea of willingness; therefore, believing on, or in Christ is not forced upon the sinner. "Not by might, nor by power, but by my Spirit, saith the Lord." The gospel message is by invitation. "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me and you shall find rest unto your souls." When this gospel message has been

accepted by the sinner, Christ will give him rest. First, from the penalty of sin, which is eternal death. Second, from the power of sin, so he may grow in grace and knowledge of Christ and walk worthy of the profession he has made. Should he be over-persuaded, as is too often the case, he will soon find that he is not able to meet the requirements of the gospel message and so walk as to convince the world as to the truth of his profession and the result is, he will soon fall away from an orderly walk, be unstable in his ways, unfaithful to his Christian obligations and duties and prove to himself and others that he did not receive Christ Jesus as Lord, but had only allowed the facts about Christ Jesus the Lord to be forced upon him.

WHAT HAD THEY RECEIVED?

1. They had received Christ. The word "Christ" signifies the anointed one of God. The acknowledged one. When Christ had obeyed His Father in baptism, we hear the Father say, "This is my beloved Son, in whom I am well pleased." And on the mount of transfiguration we hear him say, "This is my beloved Son in whom I am well pleased. Hear Him." When one receives Christ he must receive Him as the anointed one, and when Christ becomes formed in him the hope of glory, he, too, will be one of the anointed of God, and will be able to so walk in Christ and prove to the world that receiving and walking in Christ is a glorious possibility.

2. They had received Jesus. The word "Jesus" signifies "to save from sin." When Joseph found his espoused wife Mary with child, he was minded to put her away privately, but the angel Gabriel appeared to him and assured him Mary was worthy and faithful and that she should give birth to a son and his name should be called "Jesus" for he would save his people from their sins.

There is much in a name. The name Gladstone is a synonym for statesmanship and integrity. That of Spurgeon for consecration and power with God. That of Jesus, "Savior from sin." As the reception of Christ means the receiving of the anointed one of God, and helps the receiver to so walk as one of the anointed of God, so the reception of Jesus means to the one receiving Him; saved from sin and enables him to so walk, ever looking to Jesus as his substitute.

Now in what sense does Jesus save from sin? (1) Jesus saves from the penalty. And what is the penalty for sin? Eternal death. "In the day that thou eatest thereof thou shalt surely die." "The soul that sinneth shall die." "And these shall go away into eternal punishment, but the righteous into eternal life."

(2) Jesus saves from the power of sin. How does He do this? "He ever liveth to make intercession for us." When we take His yoke upon us and learn of Him, He gives us the power over sin and we will find rest to our souls. Taking the yoke of Christ means becoming His student and when we do so He will furnish us with a teacher.

In John 14:26 we find this comforting thought: "But the Comforter, even the Ho-

ly Spirit, whom the Father will send in my name, He shall teach you all things and bring to your remembrance all things that I said unto you." Yes, through the comforting and teaching influence of the Holy Spirit we are able to overcome the power of sin.

Therefore in receiving Jesus who saves from sin, we are saved both from the penalty and also the power of sin.

(3) They had received Him as Lord. There can be no lordship without servitude. So where there is a Lord there must be a servant. A lord has a right to command and expect obedience and a true servant will say, "Speak Lord and thy servant will go." So the one who has received Christ as the anointed one of God, and Jesus who saves from sin, and has also received Him as Lord, who has a right to rule, will be in subjection as one anointed of God, and saved from sin, and will be willing to be meet for the Master's use. In Paul's writings he represents himself as the bond servant of God, and not his own to serve when and where he will, and where it would be easy and comfortable for Paul, but to serve as one bought with the price of the blood of Christ Jesus and Lord and ready to serve in the hard places and in the low places for his Lord and Master, and ever ready to say with him: "Not my will, but thine be done, Lord." So it will be with all those who receive Christ Jesus as Lord; they will not consult their own feelings in the matter of service and seek for the high places and the easy places, but will be willing to serve rather than be served and to be useful rather than ornamental. There are two great transactions in the salvation of every soul. The first, and greatest is, saved from sin. The second is, saved to serve. If the first does not take place, the second cannot, and will not follow. This being true, one is able to draw his own conclusions and to know just where he stands as to the service of the Lord and where he stands in the kingdom.

Possibly you are one of the many who have moved into a large town or into the city, and have secured a position and have gotten your family comfortably and conveniently located as to your work, and the Lord has blessed you in many ways. Now, what about your church membership and your duty to the Lord and His service? Did you think to get your letter before leaving the old home church? And have you looked around to see where you are most needed, and where you can best serve the Lord, or have you neglected the matter of your church obligations and your duty to the Lord?

If you have neglected the Lord in this move and new arrangement of things, you will do well to remember what the Lord hath said: "Them that honor me I will honor, and they that despise me shall be lightly esteemed."

Hundreds of people who claim to have received Christ Jesus Lord move into a large town or city and do one of two things. They will either neglect to identify themselves with any part of the Lord's work, feeling they will not be welcome and appreciated,

and thus hide their light and influence under a bushel, or they will look around and see which church offers the best opportunity from a social and business standpoint, and having found it, they identify themselves with it and are soon lost to usefulness and a real helpful and serviceable life. Why do they not see the struggling church in the same part of the town or city in which they live, and where they can be of real use in the service of the Lord? The answer to this question is plain; they are willing to satisfy and please self rather than be of use to the Lord. They want the praise and commendations of men rather than that of the Lord.

Now, as I have already said, lordship implies servitude, and where there is a lord, there must be a servant. Those who have received Christ Jesus as Lord are servants and are willing to obey the Lord and to do His will. Now, what is the Lord's will toward His servants. It is our Lord's will that we grow in grace and knowledge of Christ and to know more of His great work in this world. If we were to plant a tree or vine in our orchard or vineyard, we would expect two things—growth and fruit, and if the tree or vine failed to grow and bear fruit, we would remove it at once and put another in its place for it would be quite unwise to allow it to cumber the ground. As we would expect growth and fruit from the tree or vine so the Lord expects growth and fruit from His servants and if they do not grow and bear fruit our Lord is grieved and in time will remove the fruitless tree and put another in its place. You ask how may we grow and be fruitful? (1) By reading and studying the Word of God which is "able to make us wise unto salvation," and is also profitable for teaching, for reproof, for correction, for instruction which is righteousness. If we have received Him as Christ, Jesus and Lord, we will study His Word and obey His teachings.

(2) Attending upon the public services is very helpful toward growth and fruitfulness. "Not forsaking our own assembling together as the custom of some is," is the injunction of Paul, the servant of God, and we know it was the custom of our blessed Lord while upon the earth to attend the public service thus leaving us an example of its value.

If we neglect the public service it will soon tell on our growth in the Christian graces, and if we neglect it long, it will soon tell on those with whom we associate, for the public service not only has an influence on the servants of the Lord, but upon the man of the world also.

As we are held accountable for the light that we reflect we should let it shine in a public way and for the public's good.

3. Giving to the Lord's cause is also very fruitful. Christ's last message to His disciples was: "Go ye into all the world and preach the gospel to every creature." This is a command with a promise and when the command has been obeyed, the promise may be claimed, and we are assured of the ap-

(Continued on page 6.)

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CURING FITS

There is an old story of a specialist before the days of specialization. It is to the effect that there was a doctor who was never known to fail in his efforts to cure fits. He was so successful that he was sent for far and wide. At last he fell upon the plan of so treating all patients, whatever the ailment, as to throw them into fits and then curing the fits. Some may think of this gentleman as a specialist, but his real name was "Quack" and his methods were quackery. Even so we are in danger of adopting similar methods in prosecuting our mission work. We have fallen into the habit of producing annual reports to get our money for home and foreign missions. We accumulate a debt through eleven months and then having thrown the whole body of our Southern Baptist Convention into a paroxysm we try to bring the victim out of it in the best condition we can. The whole strength of the denomination is brought to bear not on the purpose to save the world but to save the board from an embarrassing debt. We contend that the real business of the churches is left right of; we have turned away from the spiritual to the material; from the eternal and heavenly to the temporal and earthly. Don't misunderstand us. It is not less money we want. We have nothing but contempt for the stingy or ease-loving workman who complains that the churches talk too much about money. We must have more money for advancing the kingdom, but let us keep in mind what the money is for, not to pay debts but an offering to God that may have the gospel preached to them. Epilepsy is a fearfully exhaustive ailment, leaving the victim weak

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er in body and mind after each attack, for some time prostrate and finally completely helpless. These paroxysms are not the disease; they are the symptoms of a disease. They are bound to recur until the cause is removed. Every year we have an attack of this kind and the conditions are said to be worse. This is a good time when we are starting a new year in missions to see the mistakes of the past year. This is no time for quacks and nostrums. We want a good family physician and if need be, a surgeon to diagnose this case. And he must have the courage to apply the remedy. All that is needed here is common sense and the obedience to the Scripture teaching. On the first day of the week let each one of you lay by him in store as God has prospered him, that no collections be made when I come. Now, if you believe the Scriptures, do it, and preach it until others do it. This will make the annual spam impossible.

ROUTE TO THE SOUTHERN BAPTIST CONVENTION

On account of the high water in Louisiana, the only route open to Mississippi Baptists is through Memphis west by the Rock Island Railroad. A Baptist Special leaves Memphis Monday night at 9:30 through to Oklahoma City without change or stop except for water and coal and change of engines. Those who go to Memphis on the I. C. Railroad will reach there at 8 o'clock Monday night and will need to make now their reservations for sleeper. It will be necessary to know how many are going anyway whether you take a sleeper or not, so that cars enough can be provided. Write to the Baptist Record office, stating what you want, and it will be arranged for you. The sleeper will be ready for you at Memphis if you arrange for it beforehand. The price of a berth in sleeper from Memphis to Oklahoma City is \$3.00 for lower and \$2.40 for upper. Or if enough people desire it to get a tourist sleeper the rate is half of this. The train is due to leave Jackson at 2:30 p. m. Monday and arrive Oklahoma City 2:30 p. m. on Tuesday. The ticket from Jackson is about \$23.85. Speak to your agent now about your ticket and write us immediately that you are going and provision will be made for you. If you wish to reserve a berth in the sleeper, you will have to send the money. If you wish, two may arrange to occupy the same berth.

GOING TO THE CONVENTION?

The meetings will be held in the First Baptist church.
The women's meetings will be held in the First Presbyterian church.
Headquarters will be at the Leethuckius Hotel, rates \$1.50 to \$5.00 per room. Other hotels are "The Skirvin," \$1.00 to \$2.50 per room, less with two in a room; "The Kingcade," \$1.00 to \$1.50 or less if two are together; "The Threadgill," American plan, \$1.50 to \$2.00 for room and meals.

Other hotels and boarding houses offer cheaper rates. There seems to be plenty of room. For any information about entertainment write to H. P. Crego, chairman of

entertainment committee, First Baptist church, Oklahoma City, Okla. Tell him what you want, how much you wish to pay, and he will do his best to get what you want. The earlier you write, the more satisfactory it will be to him and to you.

Mississippi's contribution to foreign missions for the year just closed was \$41,571.00, and for home missions, \$25,000. Under all the conditions this is a magnificent showing. Foreign mission debt over \$60,000.00!

SERMON ON THE MOUNT OUTLINED

The subject is "The Kingdom of God and His Righteousness." The central thought is expressed in chapter six, verse thirty-three. It may enable some readers and students of the Sunday School lessons to get more benefit from the Sermon on the Mount in the fifth, sixth and seventh chapters of Matthew to have an outline of it like this. If you do not adopt this one it may help you to make a better one.

Remembering the subject, the first division gives the character and responsibilities of the children of the kingdom, chapter five, verses one to sixteen.

The second division presents the standard of righteousness in the kingdom by comparison with the law and in contrast with the traditions and customs of the Scribes and Pharisees or with the standards of the Gentiles. This extends from verse seventeen to the end of chapter five.

The third division speaks of the essential motive of righteousness in the kingdom, illustrated in giving alms, in prayer and in fasting—chapter six, verses one to eighteen.

The fourth division introduces the real aim in life; contrasted with lower aims as essential to attaining the righteousness of the kingdom; that is, laying up treasures in heaven. This includes verse nineteen to the end of chapter six. In the fifth section Jesus shows that the righteousness of the kingdom requires right disposition toward others—chapter seven, verses one to 6.

The sixth shows the place of prayer, both necessary to righteousness and dependent on righteousness.

The last division begins at verse thirteen and shows the difficulties in the way and the necessity of earnest endeavor to attain to righteousness through the Word of Christ

The editor was at Hazlehurst Sunday to assist the church in making their offering for foreign missions. The offering will be about five hundred dollars. It was a delight to mingle with these brethren and preach to them. They are looking for their pastor, Brother Pugh, this week and are full of hope for the future. What charming hosts we found in the home of Brother and Sister Ellis.

Evangelist McComb is assisting Brother J. R. McCardle in a meeting at Logtown. This is one of our mission points and makes special appeal for the prayers of the King's children.

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Foreign Missions.

The advent of Jesus Christ brought not only a new religious force into the world, but also a new moral force to influence the action of men. The incarnation expresses the truth that God loves. John 3:16 and that there is unity and solidarity among the races of mankind. Acts 17:26-29. The proof that God loves is found in the fact that men are saved by faith in the atoning blood of the Lord Jesus Christ. Romans 3:25-26. This salvation brings the believer into a new relation with God. John 1:12; Romans 8:15-16, whom he now regards as Father, and also with men to whom he sustains friendly relations.

In being saved the believer henceforth owns Christ as his Lord, and regards himself as a bond servant by whom he is to be rendered the most absolute and implicit obedience to every divine command. Matthew 28:18-20. He also acknowledges Christ as King, to whom is due the most faithful and devoted loyalty, and the most unstinted service in order to advance His cause and extend His rule and authority all over the earth—Phil 2:9-11.

Furthermore, the Christian accepts Jesus as the one final and ultimate standard of conduct, whose life should be the pattern for all believers to follow. 1 Peter 2:21, and as Jesus came to seek and save the lost, Luke 19:10, even so the child of God should in like manner seek and save them. This duty is emphasized by the feelings of gratitude which the heart inspires, and which compels his interest in his fellow man—2 Cor. 5:14-15—and which interest is the expression of the divine ideal of a Christian life, which at once asks, "Lord, what wilt thou have me to do?" Acts 9:6.

Now, this obligation of the Christian to his fellow men is based on the divine conception of the unspeakable worth of man. Mark 8:36-37. If we believe that a man's soul is worth more than all the world, then it at once becomes our duty to put forth every effort and use every means possible to insure the soul's redemption. This obligation is greatly increased when in addition there comes the conviction of man's need of a Redeemer Romans 3:23. The Bible teaches that man is a sinner by nature and a greater sinner by practice—Romans 3:10-19—and that without Jesus Christ men are hopelessly lost—Romans 3:20. Hence it becomes the Christian's duty to proclaim the gospel, which alone can meet man's need and save him. Acts 4:12. If we have the remedy for sin it is our bounden duty to make it known to sinners. James 4:17. This was Paul's idea when he cried, "I am a debtor," Romans 1:14. This gospel alone has power—Romans 1:16—to save the most sinful—1 Timothy 1:15—and that to the uttermost. Heb. 7:25.

And lastly, God would not lay upon us duties without giving assurance of success. Here we see the world's needs and there we see the Savior's remedy. Here is opportunity, which in its final analysis always spells obligation, and which obligation can only be met by "missionary endeavor." Missions are the crystallization of the Father's ex-

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pressed purpose to save men—Ezek. 33:11 and 2 Peter 3:9—the proclamation of which has been committed to his people. 2 Cor. 5:19 and Mark 16:15-16. Calvary with its blood-stained cross, expressed not only God's hatred for sin and his love for sinners, but showed the all sufficiency of Jesus' sacrifice for men. 1 John 2:2. And his worldwide purpose in this substitutionary atonement—2 Cor. 5:22—which was to draw all men unto Him. John 13:32. For the proclamation of this gospel the Holy Spirit has been given—John 16:8-10—by which divine power witnesses to the truth preached—Acts 1:8—and we may go forward—Ex. 14:15—in the assurance that his word will not fail in its purpose—Isa. 55:10-11—and that Jesus shall see the travail of His soul and be satisfied—Isa. 53:11—with the results of His sacrifice. Truly we may rest assured that the time shall come when the Lord shall be King over all the earth—Zech. 14:9—and when the whole earth shall be filled with His glory. Ex. 14:21. For this glorious consummation let us labor and give and pray. Amen!

A. E. Riemer.

Oxford, Miss.

Labor Day for the Mississippi Baptist Orphanage.

This means that every friend of the Orphanage who will, is asked to give one day's wages out of the three hundred and sixty-five.

Since beginning the agitation of Labor Day those of our friends heard from are so unanimously in favor of it that we have decided that further correspondence would be unnecessary expense. May the 11th will be observed as Labor Day for the Orphanage. Please take the matter up with your Sunday School and see if they want to join the hosts. Emphasize these suggestions—let every member that has not regular work secure work for that day with the understanding that all they can earn that day is for the Orphanage. Let every man and woman working for wages have a chance to give one day's wages out of three hundred and sixty-five to the Orphanage. Let those who do not work for wages estimate what their work is reasonably worth per day and contribute that amount. Be sure to give everybody a chance; be sure to divide the territory in your committee work so that no person will be called on twice; we don't want to worry anybody. Tell the members of your committee to present the envelope and let it speak for itself.

From Prentiss.

We are moving along nicely down here with our Lord's work. The outlook is encouraging. We can see a brighter day in the near future. We have just finished and gotten into our new Sunday School rooms. We raised our church house seven feet and excavated a little and built a concrete block addition under it for Sunday School purposes, which gives us ten class rooms including a lecture room of 19x30. This addition is a great blessing to our school which is in a good healthy condition.

Our church congregations are growing ev-

ery week, both in number and in interest. Last Sunday was a great day with us—two large congregations and splendid interest all day.

Our people did not fall back in the foreign mission collection, but in the face of the boll weevil and our building expenses they gave \$181.45. We hope to make our mission collections this year larger than ever.

Our Lord is blessing us and we are glad and we are expecting to do greater things for Him.

Brother T. L. Holcomb, of Yazoo City, will be with us the last of May for a meeting. Let the readers of these lines pray for us that we may have a great meeting.

God bless The Record and its new editor and new business manager. Come to see us; we want you to meet our people.

Fraternally,

J. B. Quinn.

The Charter of Incorporation of The Havis-Dickson Building Company.

1. The corporate title of said company is The Havis-Dickson Building Company.
2. The names of the incorporators are: Tom W. Havis, postoffice Jackson, Mississippi.
A. L. Dickson, postoffice Jackson, Mississippi.
3. The domicile is at Jackson, Hinds county, Mississippi.
4. Amount of capital stock, Ten Thousand Dollars (\$10,000.00).
5. The par value of shares is One Hundred Dollars (\$100.00).
6. The period of existence (not to exceed fifty years) is fifty years.
7. The purpose for which it is created is: To do a general building and contracting business; to deal in building material, and to manufacture the same; to operate wood-working plants, saw-mills; commissary stores; to deal in general merchandise, and to own real estate in an amount and of a value not prohibited by law; and it may begin business when as much as \$3,500.00 of its capital stock has been paid into its treasury.
8. The rights and powers that may be exercised by this corporation are those conferred by the provisions of Chapter 24, Mississippi Code, 1906.

TOM W. HAVIS,

A. L. DICKSON,

Incorporators.

ACKNOWLEDGMENT

State of Mississippi

County of Hinds

This day personally appeared before me, the undersigned authority, Tom W. Havis and A. L. Dickson, incorporators of the corporation know as The Havis-Dickson Building Company, who acknowledged that they signed and executed the above and foregoing articles of incorporation as their act and deed, on this the 24th day of April, 1912.

J. W. THOMPSON,

Notary Public in and for the City of Jackson, Hinds county, Mississippi.

The Sunday School Teacher's Equipment.

Questions—Yes or No.

1. You read the first of this series. Good—but you take me to task. You noted that the burden of that paper was "Equipment can be acquired." Now, you say that a large part of that equipment consists of character and that character is already formed by the time the teacher begins. Yes, but it can be reformed, indeed be, into a fine teaching character.

2. Examine your character.

(a) Is order in your class all the time? Weak character.

(b) Pupils unattracted? Character lacks force.

(c) Class tardy or irregular? Look to your character.

(d) Pupils inclined to sink into hearts of gold? Character at fault.

(e) Scriptures do not seem to attract pupils? Examine the character of their teacher. But you say I am just so. To be sure, but you don't have to stay that way. YOU CAN GROW.

But are all these class weaknesses mentioned above consequent upon the "character" of the teacher alone? No, not altogether, but very largely.

3. Now, as to habits.

First, character is not the product merely of Bible reading and attendance upon Sabbath service although these are intrinsically important and contributing, but of every thought, word and act of daily life.

Second, these are continued through life; hence character is a continued growth or accretion. And this may be consciously directed.

Third, You are "second" above as shown in your efforts at forming character in your pupils. Try the same plans on yourself.

Fourth, (1) Examine the qualities of character which you think an able Sunday School teacher should possess. (2) With prayer to the Master Teacher for wisdom, subject yourself to a heart-searching examination, noting faithfully your shortcomings. (3) Put yourself through the schooling through which you would put your pupils in trying to develop the traits in their character.

4. It is about time to close you say. Now, why did you use the subject "A Question of Yes or No?" I tell you, my psychology says there are two types of inhibition, i.e., inhibition by negation and inhibition by substitution. Motives of action influence my mind. Some prompt me in wicked lines perhaps. These may inhibit by refusing to follow or by substituting a better line of action. Character most surely results from the latter or substitutional inhibition. In other words, character is of positive growth. So, fellow teachers, may we not conclude that our character is a question of *yes* or *no* and most surely a question of *yes*?

5. Finally, a practical application. You are puzzled to know how to teach a Sunday School class since you are not just what a teacher should be. Let me recommend that be this motive you apply inhibition by

substitution and determine to become what you feel a teacher should be for the character of a successful Sunday School teacher is made and not born.

Will you not say "yes" to my proposition?
J. T. Wallace.

From the Business Manager.

It was the pleasure of the business manager to visit Star, Braxton, Magee, Mt. Olive, and then to spend Sunday in Hattiesburg. At Braxton I found Brother Andrews greatly improved in health, and more faithful assistance can never be rendered than he gave. I found things moving nicely at Magee under the pastoral guidance of Brother Posey. Mt. Olive has one of the finest men in the State. Brother Wall is doing a great work, not only in his own church, but reaching out to many of the weaker points, making himself felt for good.

As to Hattiesburg, it has never been fully described to me. You have to come and see. Not only the pastors and congregations are trying to worship God in the assembly, but a spiritual atmosphere permeates most every profession—bankers, doctors, lawyers and hotels. The daily papers give religious news prominence. It was the pleasure of the writer to preach for Brother Solomon in the morning and Dr. Trotter at night. The visit was pleasant, and the pastors and Record men spent the next day among the people. Long live such pastors and people to glorify God.

J. C. Parker.

(Continued from page 3.)

proval and the presence of our Lord, but when an individual or a church refuses to obey this command they may expect death and decay.

An artist was once asked to paint a picture of a decaying church. To the surprise of those who made the request, he put on the canvas a beautiful structure of modern architecture. Through the door could be seen a beautiful pulpit, and furniture, with stained glass windows and a magnificent organ. On either side of the door could be seen a pillar of the church dressed in pure white and with a beautifully carved collection plate in hand. Just above the collection plate could be seen a small wooden box suspended from a nail with this inscription on the top: "A Collection for Foreign Missions." Over the slot in the top of this box, through which the contribution was made, there was a cobweb which indicated that it had fallen into disuse. This artist had the right idea of the matter, for when giving ends, death and decay begins.

Let the merchant fail to add goods to his stock and he will soon come to the end of his business. The farmer must feed his cow if he would expect milk and butter and add to his land if he would gather a good crop and so it goes in all lines of business and the Lord's business is not unlike our own and must be given to. Give and it shall be given unto you, but withhold and it shall be taken from you.

J. A. Lee.

State Sunday School Convention.

Last week I wrote out a few things I heard at the Convention. Bro. Wiggins said "He could see the electric lights, but he did not see the dynamo. I can go into a Sabbath School and can tell whether there was any dynamo or not. I do not see the machine, but I see the results." If any one thing was urged more than another it was the importance of trained teachers. Literary teachers take a training course, stand examinations, and the Sunday School teacher has God's Word for the text book. The reason that the Sunday School teacher is not prepared is because he fails to take the training course. A little boy said that the reason he fell out of bed was he went to sleep too close to where he got in; the teacher stops too close to where they got in and are unprepared to teach the lesson. The teacher should be able to get the connections and make application and bring out the great underlying truth of the lesson, by illustration; he must not hide the lesson. Study the pupil—the teacher has the advantage of the pastor. There is no preparation without prayer. Study like it all depended on you and pray like it all depended on God. The census of the teachers present who had diplomas in training course showed that they were largely in the majority. The attitude of Jesus was toward God. His attitude toward man was equally as loving, helpful. It takes a Christian to teach Christ. Any trained teacher might teach the Bible. The handshake was recommended—not the professional handshake or manufactured smile. Do you wet your pillow with tears for your class? Have faith in Jesus—to teach the class so as to lead them to Christ. There is missions in the lesson nearly every Sunday. Pray for some of your class to be missionaries. Do not let your prayer be for "Me and my wife; my son John and his wife; us four and no more;" for that is a selfish prayer. Promote missions, promote giving. Missionary recruits in the Sunday School are possibilities. Have your eyes open to find some to dedicate their lives. The consciousness of inefficiency will cause the teacher to prepare himself and make it a delight and not a task to get a diploma.

Rev. William Merger Green, a pastor in Jackson, conducted the devotional exercises on the last night of the convention, which he prefaced with a few earnest words of sympathy and interest in the work of good fellowship for the workers, and a promise of cordial co-operation for the success of the next convention, which promise he made for Bishop Bratton as well as for himself and the people of his congregation.

Reuben Scott the intelligent field worker among the negroes, spoke of the joy with which his people had received this sign of the white people's interest in their spiritual condition. He said that he vowed to God his life and its work if only God would enable him to get an education and become a trained worker for Him. God granted him his heart's desire and he is striving to do his part toward fulfilling his obligation toward Him by keeping up this Sunday

School work. The appearance, manner and talk of the consecrated brother in black made a most favorable impression on the audience, in which sat three of the State's Supreme Court Judges, two ex-Governors, and any number of prominent professional and business men, including numerous college professors, and two Bishops. When he comes into your county, give him a Christian backing and help him to reach the greatest number of his people.

Field Worker Chisholm has visited in the past convention year 53 counties. Hinds county has 28, Lauderdale 24, Alcorn 20, Adams 12, Newton 10 organized classes of adults. A Sunday School map of Hinds county was exhibited, showing the different schools and denominations. Secretary Long said that three and one half years ago there was one organization to eleven at this time.

J. H. Ledyard of Tupelo spoke on the power of woman in the Sabbath School and her place is highly important and in most instances a blessed one.

Governor Brewer in his remarks proclaimed his love for the Sunday School and his life-long allegiance in the Sunday School Convention.

Clarke county had six delegates five being from Stonewall. Mississippi had nine delegates at the San Francisco convention. Among them were J. E. Byrd and J. H. Ledyard, son of T. A. Ledyard of Shubuta.

The eight District Superintendents will have district conventions and the counties will have beat conventions and the representation at the next convention will be more widely distributed.

Gulfport extends open hearts, open homes, and Colonel Jones extends the use of the traction line and this opens forty miles of hopes.

May God bless the General Secretary, his co-workers, Mrs. Long, Brethren Chisholm and Scott, in the great work they are doing for God and humanity.

W. H. Patton.

Shubuta, Miss., April 16, 1912.

Indianola Convention.

The North Mississippi State Baptist Sunday School and B. Y. P. U. Convention held its session with the Indianola Baptist Church April 9, 10 and 11.

Since getting back into my quiet pastorate, and after the lapse of several days in which to think the matter all over, in the solitude of my own sanctum sanctorum I have decided to write some impressions which I wanted to "speak out in meeting," but for remembering how that my unwarranted impudence and unpardonable ignorance one year ago at the West Point Convention called forth the displeasures, anathemas and well defined rebukes from some of my good brethren. But I must confess that a lack of opportunity was the real reason.

I want to say, first, that the meeting was a good one, and I think helped in many respects. Our Sunday School specialists, Brethren Byrd and Leavell (than whom we have but few better, if their equal), and

Miss Wiley were with us, and did fine, helpful work. Some of our brother pastors and lay brethren made some soulful talks. We were royally entertained. Brother Martin and his committee know just where to put a fellow, and our hosts knew just how to take care of him. I "make no bones" in saying I had the best home. Taking it all in all, the Convention was a partial success and very enjoyable, but only a few were there to enjoy it. My mother taught me never to tell family secrets, hence I refrain from giving figures, but just state the fact that there were not as many present as should and could have been there.

Now I think the small attendance may be accounted for in two ways: First, on account of high water and low rumor. I saw more water in those regions than I saw during the flood, when Noah held a convention in the ark. I heard a rumor that didn't get out even during the Johnstown disaster, that "Indianola is floating and you will have to step off the train into boats," etc., but instead, as they spirited us through the streets in costly autos, we were covered with dust.

Many from the hills were afraid to "go in," and those nearer the levees were afraid to "come out."

The second reason I give is that the meeting may not have been advertised sufficiently. You know Baptists must have "line up on life," and one Baptist preacher had to see the "prints of the nails in His hands before he would believe. What preacher or Sunday School man didn't get a large card with the pictures of the great speakers, announcing the great International State Sunday School Convention in the First Baptist Church, Jackson, Miss? Who of you didn't read announcements in the Baptist Record of this great meeting? What Baptist church wasn't called upon to help support this pious, self-perpetuating, everybody's and nobody's outside institution? What county in the State didn't have its "County Convention," appoint delegates—many of them Baptists—take collections, all pointing to the Great Convention? I am told that their line of march was nearly a mile long, while we could have assembled our delegates around the pulpit. I am not saying anything against their energy and manifestations, for that is about all I see in it, but I am just having a heart talk with my brethren, as I see it. You ask why we didn't advertise and get great speakers from abroad? Our Secretary announced that when he said in tones of great tenderness: "Brethren, I just didn't have the money!" There are some Baptist churches that gave from \$10 to \$50 to this interdenominational movement that didn't pay a cent to the support of their own convention nor had a single representative present. I ask again: "When will Baptists cease being half Baptists?"

I quote Dr. J. B. Gambrell, in the Standard of April 11, who expresses my sentiments better than I can:

"Speaking my deliberate judgment with great frankness, I say that such general and nondescript movements, not vitally related

to any church, is one of the distinct perils of Christianity at this time.

"It puts many people on the wrong track. * * * A half Methodist is a weak affair; a half Presbyterian is two-thirds nothing; a half Baptist is a burden. * * * I am now urging church meetings rather than any other sort."

Brother L. P. Leavell uttered no uncertain sound, nor struck any discordant note in the musical scale of Baptist probity when he said: "Baptists are coming to see that they must support their own institutions." (Bro. Barton turned to me and said, "Riley, we had sense enough to see that a year ago, didn't we?") I have letters from Drs. Frost and Inlow commending my speech on that very subject a year ago at West Point.

I trust Dr. J. B. Lawrence, of Columbus, will give to the Baptist Record the series of articles he is contributing to the Baptist Chronicle on "Baptists and the Interdenominational Association," which has reached its ninth issue.

I make a single quotation from article No. 7, April 4:

"The Interdenominational Sunday School Association is securing a lot of Baptist money in this State and using it not to advance Baptist interests, for the Association does not serve the denominations but secures the service of the denominations, which money by all moral right ought to go into Baptist work."

"It is proposed to build a home in the city of New Orleans for the Superintendent of the International Association. Baptists will be called upon to contribute to it, for it is a part of the State program. There is not a Baptist pastor in the city of New Orleans that has a home furnished him. There are hundreds of Baptist churches throughout the State that have no home for their pastors. Is it morally right to put Baptist money into a home for the Interdenominational work when our own people are homeless? What shall the answer be?" All of which I heartily endorse. Let us put our money, time and influence to building up our own institutions.

Dr. Edwards made the suggestion that we have county rallies through the year, preparatory to a great meeting, which I heartily endorse.

A resolution was passed asking the Sunday Schools and B. Y. P. U.s to send in their pledges that the committee may be able to get good speakers from other sections and to meet other necessary expenses.

The Convention meets next year at Grenada. Let us begin to plan now to make it a great meeting.

G. W. Riley,

Houston.

The Mission of Baptists.

There is a work for Baptists to do. On them are devolved most weighty responsibilities. Their agency is indispensable in the maintenance of the whole "truth as it is in Jesus." They are the only people in the world who can safely bring their principles and practices to the test of God's word. They alone, without a forfeiture of their denominational existence, can allow the Bi-

ble to be faithfully translated. Let the Scriptures in modern languages be revised as to convey the precise ideas of the inspired Hebrew and Greek, and every Pedobaptist denomination under heaven must be overthrown. For every Pedobaptist sect has originated in a misapprehension, not to say a perversion, of the teachings of the Bible. And its existence is prolonged by the cause which gave it birth. Baptists, considered as witnesses for God, are the only witnesses who testify the truth, the whole truth, and nothing but the truth. How solemn, how responsible, how sublime their position! What Pedobaptist denomination can affirm the spirituality of Christ's Kingdom without qualifying the affirmation in its practice of infant baptism and its recognition of infant church membership? There is not one. Let us not be afraid to speak plainly. If Baptists were exterminated from the face of the earth (and many efforts have been made to exterminate them), who would be left to advance the truth in regard to the action, the design, the subject of baptism, the composition of a gospel Church, the form of its government, and all kindred topics? Not a voice would be heard in defense of this evangelical arrangement which the Lord Jesus thought fit worthy of Himself to establish. Entertaining these views of Baptist responsibility, we can not escape the conclusion that Baptists as a denomination have a mission given them by our Lord when he went to prepare a place for them, and he said occupy it all I come.

Our ministry is hampered by the thousands, our membership by hundreds of thousands, and yet there is a culpable inefficiency among us. Much ministerial labor seems to be expended in vain, or almost in vain; the energies of the laity are by no means adequately executed. In short, the Baptists in this great Southland are not doing what they ought to do. There is something wrong among us. What is it? I would humbly make the following suggestions:

1. We are too inefficient in spirituality. This is true of ministry and laity. Of all people, Baptists ought to be the most spiritual. For their principles most fully recognize the spirituality of the Kingdom of Christ. And it has been clearly shown that so far as they have copied other denominations, they have done so to their own detriment. It is high time for our ministers to aspire after a more elevated spirituality. Ministerial power does not consist in splendid talents, nor in profound learning, nor in worldly respectability, but in earnest, ardent piety. This is the "lock" of their strength; without it they are as powerless morally as was Samson physically when "the Lord was not with him." There must be a diligent cultivation of the piety of the heart—a conscientious maintenance of daily communion with God before ministers will be what they should be, or accomplish what they ought to accomplish. Preached with a deep and pervasive spirituality, how differently would they preach! How eloquently would they expatiate on divine things! For every man is eloquent where he is in earnest. A truly spiritual ministry is emphatically one of the

wants of the times. The state of the churches and the condition of the world require that every herald of salvation should "Preach as if he ne'er should preach again, And as dying man to dying men."

How greatly, too, is superior spirituality needed among the members of our churches! Their strength consists not in their numbers, not in their wealth, not in their social position, but in holiness in their hearts and lives. Let them all show that they are "lively stones built up of a spiritual house, and holy priesthood," and what a chance we would see! We would think that the millenium had surely come. At present how is it? Is there not a Laodicean lukewarmness sadly prevalent in many of our churches? What a tide of worldliness has set in, and how few are resisting its victorious progress!! There is too much of the religion of impulse, and too little of the religion of deep-seated principle. It is greatly needed that all the members of our churches serve God because it is right and not because caprice, or convenience, or popularity may dictate it. Of the members of the church at Jerusalem—and they were a multitude—it is said, "and great grace was upon them all." That is what we need—grace—no small portion of it—but great grace—not upon a few, but upon all. Were this our spiritual condition, Zion would go forth in her conquest of glory "fair as the moon, clear as the sun, and terrible as an army with banners."

2. We are doing too little in the work of missions.

An energetic prosecution of the enterprise of home missions requires that hundreds of missionaries be employed to labor in our own country. How many among our native population are not supplied with the Gospel, and what multitudes in Europe pouring on our shores! Many of these are Romanists, and many are infidels, and their moral condition calls for missionary labor. The Indians of the West are uttering the Macedonian cry, "Come over and help us." We possess the lands of their fathers, and are growing rich on the products of the soil. The "red men," retreating before the wave of Anglo-Saxon civilization, have reached the far West. Let us evangelize them ere they die. Many missionaries are needed among them at this hour, and, judging from what has been accomplished, what field of missions is more important?

Pagan nations need the Gospel. How else can they be saved? "Whoever shall call on the name of the Lord shall be saved." How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without the preachers? And how shall they preach except they be sent? The heathen are perishing while the friends of missions are growing richer and are withholding from the Lord's treasury His own while earth's millions are famishing and the great commission stands out in sublime significant authority. Alas, do we need greater proof that our spirituality is sadly defective? Who will furnish the heathen with the Word of God, faithfully

translated, if Baptists do not? Are not Pedobaptists throughout Christendom pledged to give them no version which does not conform to a translation, and not to the inspired original? Let Baptists consider these things and furnish means to sustain missionaries at home and abroad. Let them see to it that the Bible is given to the nations. Southern Baptists ought to be profoundly ashamed when their contributions for missionary purposes are less than a million dollars annually. I wish I had space to call attention to one other namely. A disposition at our doors, but I must forbear, and call attention to one other homily. A disposition among Baptists to affiliate with those who are in error. Many, no doubt, will say this is an amiable infirmity, if, indeed, it be an infirmity. But it is not so evident that a weakness has any amiableness in it if it leads to a compromise of truth or a connivance at error. The distinctive views of Baptists conflict directly with Pedobaptism. The antagonism is implacable. Baptist sentiments, carried out to their legitimate results, must overthrow every Pedobaptist organization under Heaven. Pedobaptist sentiments, carried out to their legitimate results, must destroy every Baptist church in the world. These are unquestionable facts. To deny them would indicate perfect recklessness. And here an important question arises: Ought Baptists to bid those "God speed" whose views and practices inevitably tend to destroy whatever is distinctive and peculiar in the organic structure of Baptist churches? If our denominational statements and practices are in accordance with the New Testament, they are worth contending earnestly for; if they are not, the sooner they are renounced the better. But all Baptists believe they are right, and consequently that Pedobaptists are wrong. Must they not, then, if they do their duty, contend for the right and protest against the wrong? And will it do to contend and protest theoretically and not practically? Surely any theoretical protest against error is nullified by a practical endorsement of it. An affiliation of truth with error is always injurious to truth, and error is therefore invariably promoted by the affiliation. Instead of a compromise between truth and error there should be perpetual war. The point of antagonism, so far from being covered up with the mantle of a spurious charity, ought to stand out clear sharp, defiant. The more numerous the places of contact the better, for honesty and fairness require it; and the sooner will the contest come to an end. Believing, as I most firmly do, that Baptists are sustained in their distinctive principles by the Word of God, and that Pedobaptism has no scriptural authority, moreover, that a great battle is to be fought between Baptists, with the Bible, on the one side, and Pedobaptists, with tradition, on the other, I say let the parties take their places and try their strength. But for the truth's sake, let there be no attempt to compromise between the Bible and tradition.

J. J. Walker.

Leaksville, April 2, 1912.

Years of Suffering

Catarrah and Blood Disease—
Doctors Failed to Cure.

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarrah and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrah."

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SUNDAY SCHOOL LESSON

By MISS M. LACKEY

THE KING AND HIS KINGDOM.

Luke 6:20-26; 16:19-31.
Lesson 5. May 5.

Poverty and Riches.

Golden Text: "A man's life consisteth not in the abundance of the things which he possesseth."—Luke 12:15.

The lesson today is closely connected in thought with last Sunday's. Today we have Luke's report of some of the beatitudes together with passages which relate to them. It is well for us to compare Luke's way of expressing the same truth with the way Matthew expresses it. This first part of the lesson as you learned last Sunday was taken from the Sermon on the Mount. Some months after this sermon while working in Perea, Jesus was again talking about the same thing—that is, the value of poverty and of riches. He told the story of the rich man and Lazarus which shows exactly what he meant. We study the story today in connection with the lessons drawn from the beatitudes.

How many of the gospel writers record the Sermon on the Mount?

Why does Matthew give one part of it and Luke another part?

Which of the beatitudes does Luke give?

Give some points of difference between the wording of Luke and Matthew.

How was wealth looked upon in Jesus' time?

Did Jesus bless people because they were poor?

Did He condemn people who were rich because they were rich?

What did He condemn or commend in these two classes?

Give the parable of the rich man and Lazarus.

Was the rich man lost because of his riches?

Did Lazarus' poverty take him to heaven?

Under what circumstances may poverty be condemned?

What request did the rich man make of Abraham?

What idea of his suffering from thirst do you get from his request?

What was his second request?

Why did he not warn his brothers during his life?

Does this parable throw any light for us on the next world?

How does it settle the question of a second probation?

What did Jesus mean by an abundant life?

Give the first part of the verse from which the Golden Text is taken, and tell what you think it teaches us.

SEEK FURTHER ANSWERS.

How is wealth looked upon today?

Why is it easy to trust in riches?

Where is the trouble with this viewpoint?

What is the word to be emphasized in the Golden Text and why?

How do friendships help to make one's life rich?

How does an education?

In what ways is the Christian life the most abundant one?

Why do some people think it a meager one?

Why are they wrong?

When may riches be a blessing?

How do riches sometimes stand in the way of a fan abundant life?

Is it true for all time that we have the poor always with us?

Do we really need to have the poor among us now?

How can our church help to overcome poverty in our community?

How can the man who is comfortably fixed make his prosperity a real blessing to his community?

How can the man who needs all the money he earns still help others?

Are rich people the only ones who are selfish?

What do you mean by having a "good time?"

Are you having all your "good times" now?

What does this lesson teach about our prayers in the next world?

Do you really believe this lesson?

Are you living as if you believed it?

Mrs. Martha A. Jordan.

Mrs. Martha A. Jordan was born December 6, 1822, and died April

Dr. W. R. WRIGHT DENTIST

Cumberland Phone 325

207-8-9 Century Bldg., Jackson, Miss.

19, 1912, in her ninetieth year. Married in 1839 to T. E. Jordan, who died in 1873. To this union six children were born, of whom but one, Mrs. M. P. Moore, survive, as do also eight grandchildren and fourteen great-grandchildren.

Professing faith in Christ in 1842 she united with Salem Baptist church, of which she continued a consistent member for seventy years until her death, and in whose silent churchyard she was laid to rest beside her departed loved ones.

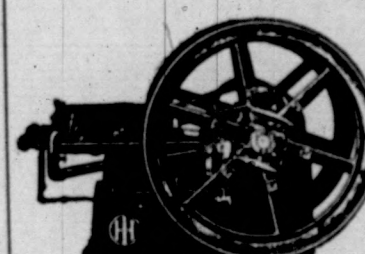
Her's was a long, useful and blessed life, exemplifying the Scripture, "The hoary head is a crown of glory when found in wisdom's ways."

We commend the bereaved loved ones to the God she trusted so faithfully.

A. T. Cinnamon.

Senatobia, Miss.

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To Help Brother Lee.

I notice in your issue of April 11 that there is a question asked by Brother J. A. Lee, of Meridian, as to how the Baptist people of that city may utilize the wasting power of our denomination.

I have a plan to offer that has proven a success in similar cases. Although a plan may be a success at one place and prove a complete failure at another, of similar circumstances. He says that there are six hundred Baptists in the city who are not identified with any church in the city. Now the pastors cannot reach these people from the pulpit, because they do not go to hear him. He also says that there are about one thousand people who ought to be in the Sunday School, but are not.

Now the plan is this: I would call a conference of all the Baptist pastors and superintendents of the city. Then add to your Sunday Schools, if you have not already done so, the two special departments, the home department and the cradle roll.

Then select about ten of your best Sunday School workers to every one hundred that you wish to reach. Organize your chosen workers, and give each of them a specified number of persons to visit. Divide the territory to suit the convenience of the workers. Then have them make a house-to-house canvass, enlisting every man, woman, boy, girl or baby for some part of the Sunday School, and then they should be recognized as regular members of the main school. Have your workers visit them once or twice a quarter and carry them literature; get their contributions and let them begin to do something and they will soon begin to feel good about what they are doing, and want to do more. Sooner or later they will come to the Sunday School regularly.

Then you have a chance to win them for the church.

Hoping that this may prove a blessing to some one, as it has to me, I am,

Yours for service,
W. A. Murray.

Clinton, Miss.

Mustache.

History indicates that in ancient times men seldom cut their hair or shaved their face. Those who took certain vows did not cut hair or shave at all. Long hair was considered fashionable and was called their covering. David was admonished to abide at Jericho until his beard grew out. This would give him more of a kingly appearance. All the pictures we have seen of old time men present them with long hair and whiskers. But of late years, for some reason, there has been a falling off in long hair and mustache.

Even in Paul's day, he spoke against long hair for a man, but favored a nice suit of natural hair for a woman. But Paul said nothing about whiskers, and hence it's a little puzzling to account for the big shrinkage of late in mustache.

Some have suggested that the fashion has changed and all up-to-date people enjoy the latest style, hence the loss of mustache. I know that

fashion has a mighty hold on some people, but I know some very golly people who are not influenced by style, have recently lost their mustache—therefore, it cannot be style with everybody.

And others have suggested that many people in all the walks of life go cleanly shaved for sanitary purposes. That the doctors have traced nearly every disease to germs and a heavy set of mustache affords a good retreat for those deadly germs. This argument evidently carries some weight, but once when I advanced this argument to a very pious old lady, she replied by saying: "Soap is cheap and three-fourths of the world is water, and I looks like one might bathe his mustache once in a while, anyway." And the only reply I could make was that water had been rather plentiful this winter, and this was a free country, and every man would have to work this problem out or off—just to suit himself. But the old sister's doctrine as to soap and water certainly contains some large streaks of truth.

While some have been so cruel as to suggest that of late years gray hair had grown in disfavor with some and especially with the young people, that in order to retain their favor with that class, some dye their hair and shave their face. If this be true, the situation as to mustache is a sad one! Some have gone so far as to say that in some churches that the pastor would lose his pastorate if he did not shave cleanly and present a youthful appearance to the pulpit on Sunday morning. He can better afford to lose his mustache than his pastorate, and the mustache comes off! Some preachers have been able by the help of the Lord and the deacons, to retain both mustache and pastorate!

I cannot force myself to believe that God's servants will allow themselves to ponder to the whims of the world, and neither do I believe that the elect of God will make such silly demands on their ministers, for the kingdom of God is advanced by the gospel message and a golly life and not by outward appearance.

J. H. L.

McComb, Miss.

Our Country and the Liquor Problem.

Our country! yes, our country. And ours her weal or woe. Her past our glorious heritage; Her future—who can know? Entrusted to our keeping Her present with us lies. God grant that we may banish The clouds from the starlit skies!

The clouds whose vapor, rising From one dark pool of shame, Have shadowed her bright glory. And tarnished her fair name. For can we boast of freedom While still she sells the right To place upon her children The bonds of a licensed night?

With jealous care, her borders We guard against overthrow. Yet embrace, within her portals, A still more deadly foe.

With lavish hand our country Pours out her store of gold To aid the weak and helpless, And drive sin from out her fold.

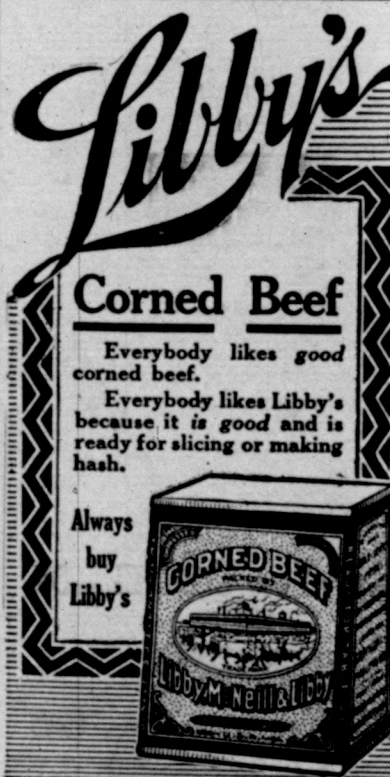
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Then helps to fill her coffers From the greatest source of crime That e'er has found existence In any age or clime. Dare we accept, unquestioned, The price of human souls? Build altar fires of the wreckage That we find along the shoals?

Does our nation need an income That's stained with blood and tears? Will a license pay for the manhood Wrecked in the passing years? Look at the question fairly, Then rise in the Spirit's might, Nor rest 'till from our borders This evil takes its flight.

—Bessie M. Marr.
Brookhaven, Miss.



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Indianola.

Dear Brother Lipsey:

I thought you might like to hear from this neck of the woods, so blessed of God these equally times. I will not say that we have been plodding along for the past few months, for we have been doing more than that.

Twixt the sunshine and the shadows, dooming as it were between the sparks of joy and sprays of sorrow that have greeted us these weeks, (since we changed bishops), we have kept our faces squarely to the East; and since we hear the roosters crowing at the pastor's home, we expect day to break right soon.

Organization and order are readily observed. Service and work are the watchwords of our people. We expect Brother Martin to "do business" here.

He has led his people on the heights in some of his rich lessons from the pulpit. His sermon on "I Am the Light of the World: Ye Are Light of the World" has an abiding with all.

After hearing Brother Martin three or four times, of course the brethren began to inquire how the others were pleased. One brother asked me (after hearing with great joy and appreciation a sermon on the self-improvement of Christ. He was rich, yet for our sakes He became poor, that we through His poverty might be rich), how I liked it. ("Fine" was the prompt reply. How did you like it? His answer was, "We have not lost a thing.")

Our Bible school is at the front; every teacher and pupil has the right hand on the oar pulling for the bosom of the deep and the beyond that the uttermost parts of the earth may be reached with the glad tidings of salvation.

Our superintendent is not high, but he is broad; and in this connection I will say while the North Mississippi Baptist Sunday School Convention is a big thing a good Sunday School is a bigger; yes, and it takes a resourceful man to handle it. (them.) The Convention too's notice and made our superintendent deacon W. M. Garrard, president. Presume a full report will reach you from another source. Convention was a success. Threatening waters was a success. Threatening waters kept many away. Brother Barton's sermon must have been one of his "sample" sermons. 'Twas a cup brim full of rich wine from the Master's own press. Obedience, teaching and suffering were the points presented from the text. "As the father have sent me even so I send you."

I did not hear all the speeches and addresses. I am glad that I did not—for what I did hear put my head a-buzzin' so I can hardly tell where I am "at."

What interested me most was the subject so well handled by Brother J. W. Lee, of Batesville—"Shall We Teach Doctrine in the Sunday School?"

He received many words of hearty approval and endorsement. Some of the brethren told him that he ought to have "laid off his coat and thrown all his gifts into the subject." He said enough.

Truth, doctrine—all of truth—the truth that makes men free.

It is sad to consider how little many know of the truths of the Bible. The Master told the Scribes and Pharisees that they taught for doctrines the commandments of men. Paul gave utterance to the same teaching.

If the young learn the doctrines—the truths taught in the Bible, they must needs find them out in the Bible School; for there are so many up-to-date preachers nowadays who seek to entertain the hearers rather than deal in the rich gospel of truth. Doctrine seems to be dreaded, lest the churches might have to hang out placards—"PEWS TO LET!"

Conditions today in our churches had their beginning years ago, when the old-fashioned ministers and deacons' meetings began to wane. What remains of the landmark Baptist usages teaching and doctrine is being trimmed with passing years by numerous innovations until the sacredness of the ordinances of the Lord's house is almost lost.

When I was a boy it was common to hear a call for "a thus saith the Lord," at a ministers' and deacons' meeting. What do we hear asked today? What does Reverend So-and-so, D. D., say?

Oh, it is sickening to the soul to think that a man must be led (off the track) by one up in letters, but not up in Bible truth.

You know the astronomer looks way off yonder. He sees wonders; he guesses much; he has not to view the blossoms on the mountain side; he hears no music from the laughing brook or the singing birds. And thus may the theologian of great learning pass by the great truths at his easy reach and try to break into God's secret chest with his chisel of imagination and mallet of unbelief!

We took our collection for foreign missions yesterday amounting to over \$800, with "some boxes to hear from." Praise the Lord!

Indianola is ready right now to do duty in every line. Brother Leavell built the house, but Brother Martin fills it with people!

For any Baptist church in this rich Delta country to fail to come up with a good contribution to foreign missions, is to fail to recognize the protecting hand of Him whose "eye is on the sparrow."

Come and see us.
W. H. Miller.

McHenry.

Editor Baptist Record:

We have just closed a good meeting of ten days. We had Rev. E. D. Solomon with us as help. We also had the manifest presence of the Holy Spirit. The first half of the time it rained almost continually; indeed, we only had about four days of good weather, during which time the people came in great numbers and the preacher preached great sermons and the Holy Spirit was with us in great power. We received nineteen members, twelve for baptism; seven by letter. The Sunday School has almost doubled in number in the past six months and our recent home and foreign mission collection was far in advance of former years.

W. H. Boone.

Bilious? Go To Your Doctor

Stir up your liver a little, just enough to start the bile nicely. One of Ayer's Pills at bedtime is all you need. These pills act directly on the liver. Made for the treatment of constipation, biliousness, dyspepsia, sick-headache. Ask your doctor if he knows a better pill for a sluggish liver. Then follow his advice.

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MISS MARY BANKSTON, Clinton, Miss.
All Societies of the State should send quarterly reports to Miss Margaret L. Bailey, but all money should be sent to A. V. Rowe, Jackson.)

The Wreck of the Titanic.
The ship steamed out from
port,
With all her sails unfurled;
She was both grand and beautiful,
The wonder of the world.
Seemed to be a thing of life,
As she leaped upon the wave,
The two thousand souls on board,
Heard not a sadder grave.

The band was playing on the deck,
The day was bright and fair,
And loud hurrahs and fond adieus,
Were sounds that mingled there.
The captain stood amid the throng,
His eyes flashed with pride,
He bade them go with jealous care,
O'er the sea-wave ride.

But after-day the ship sped on,
The record of the day made,
The fastest time the world had
Known,
His honor must be paid.
The hours were filled with dance and
song,
Young men and ladies fair,
Drank deeply from the fountains of joy,
For dreamed of danger there.

A sudden crash, an awful sound,
Rings terror to the soul,
Men stand aghast and women scream
With agony wild.

A mighty iceberg was concealed,
Beneath the sunny wave;
The captain told a thrilling tale
Of danger so grave.

Do not despair, there still is hope,
The pumps are working free,
And messages are flashing fast,
So help thereon will be.
Three hours they wait with bated
breath,
And strain their eyes to see,
If they can see a glimmer of light,
Speeding across the sea.

The ship is sinking to her doom,
Lover the life they cry.
Women and children must be saved,
How men know how to die.
Angels wept at the parting scene,
When friends were torn apart,
I will not go, as other cries,
My boy, my girl, my heart.

The husband for his loving wife,
So fondly to her breast;
Go, my love, and live for those,
You know I love the best.
God save the ones who were saved,

Give them His tender care,
Pity those who were lost that night,
And heed their dying prayer.

The vessel settled for the plunge,
The ice blocks floated round,
The shrieks and groans of anguished
hearts,

Made a sickening sound.
The cabin lamps were all aglow,
Oh, Father, must this be!
The band was playing soft and low,
"Nearer My God to Thee!"
—Mrs. E. C. Bolls.

Abundant Health is assured when
there is good blood in the veins.
Hood's Sarsaparilla is the medicine
to make good blood. Begin taking
it now. It is just what the system
needs at this time and will do you
great good. Sharpens the appetite,
steadies the nerves.

Reward of Service.

The sweetest lives are those to duty
wed,
Whose deeds both great and small,
Are close-knit strands of an unbrok-
en thread,
Where love ennobles all.
The world may sound no trumpets,
ring no bells;
The Book of Life the shining re-
cord tells.

Thy love shall chant its own beau-
tiful
tudes,
After its own life-working. A
child's kiss
Set on thy singing lips shall make
thee glad;
A poor man served by thee shall
make thee rich;
A sick man helped by thee shall
make thee strong;
Thou shalt be served thyself by
every sense
Of service which thou rendered.
—Mrs. Browning.

Bible Rules for Giving.

By Mrs. W. E. Knox.
What did the Lord Jesus say
about giving?
It is more blessed to give than to
receive.—Acts 20:35.
What kind of giver does God love?
God loveth a cheerful giver.—2
Cor. 9:7.
How have we received and how
should we give?
Freely ye have received, freely
give.—Matt. 10:8.
How much should we give?

Every man shall give as he is
able, according to the blessing of the
Lord, thy God, which he hath given
thee.—Deut. 16:17.

(Also) Thou shalt give unto the
Lord thy God according as the Lord
thy God hath blessed thee.—Deut.
16:10.

What is the least that we should
give?

Of all that thou shalt give me, I
will surely give the tenth unto thee.
—Gen. 28:22.

How are our gifts accepted?
If there be first a willing mind it
is accepted according to that a man
hath, and not according to that he
hath not.—2 Cor. 8:12.

How should we honor the Lord?
Honor the Lord with thy sub-
stance, and with the first fruits of
all thine increase.—Prov. 3:9.

What promise does God make to
such?

"So shall thy barns be filled with
plenty and thy presses shall burst
out with new wine."—Prov. 3:10.
What is said of him that pities
the poor?

He that hath pity upon the poor
lendeth unto the Lord, and that
which he hath given will He pay
him again.—Prov. 19:17.

How shall we give?
Every man according as he pur-
poseth in his heart, so let him give;
not grudgingly, or of necessity, for
God loveth a cheerful giver.—2 Cor.
9:7.

From whom does God accept of-
ferings?
Of every man that giveth it wil-
lingly with his heart, ye shall take,
my offering.—Ex. 25:2.

How often should we give?
Upon the first day of the week let
every one of you lay by him in store,
as God hath prospered him.—1 Cor.
16:2.

What promise is given to those
who consider the poor?
Blessed is he that considereth the
poor; the Lord will deliver him in
time of trouble.—Psalms 41:1.

What measures shall be given unto
those who give liberally?
Give and it shall be given unto
you; good measure, pressed down,
and shaken together, and running ov-



er, shall men give unto your bosom.
For with the same measure that ye
mete withal, it shall be measured to
you again.—Luke 6:38.

What does Isaiah say of liberal
people?
The liberal deviseth liberal things;
and by liberal things shall he stand.
—Isaiah 32:8.

What command does God give con-
cerning the poor?

Thou shalt open thy hand wide un-
to thy brother, to thy poor and to
thy needy in thy land.—Deut. 15:11.
How should we treat those who
ask for favors?

Give to him that asketh of thee,
and from him that would borrow of
thee, turn not thou away.—Matt. 5:
42.

What about the first fruits?
The first of the first fruits of thy
land thou shalt bring into the house
of the Lord thy God.—Ex. 23:19.

Give another promise about liberal
souls.

The liberal soul shall be made fat;
and he that watereth shall be wa-
tered also himself.—Prov. 9:25.

Helpless as a Baby.

Valley Heights, Va.—Mrs. Jennie
B. Kirby, in a letter from this place,
says: "I was sick in bed for nine
months, with womanly troubles. I
was so weak and helpless at times
that I could not raise my head off
the pillow. I commenced to take
Cardui, and I saw it was helping me
at once. Now I can work all day." As
a tonic for weak women nothing
has been found for fifty years, that
would take the place of Cardui. It
will surely do you good. Cardui is
prepared from vegetable ingredients,
and has a specific, curative effect on
the womanly organs. Try a bottle
today. At your druggist's.

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or splattering!
Then—the heavy, green-tinted glass
keeps out the light. Your fruit opens
fresh and plump instead of faded and
wilted. Try the E-Z Seal way.

Free Jar— Free Book

Cut out this cou-
pon, take it to your
grocer—he will
give you one E-Z
Seal Jar—FREE.
Be sure and write
us for FREE Book
of Recipes—it tells
many things you
should know. Get
the Jar from the
grocer. Get the
Book from us.

HAZEL-ATLAS GLASS COMPANY
Wheeling, W. Va.

1-Qt. E-Z Seal Jar DD FREE for the Coupon

Please note—In order to secure free jar this coupon
must be presented to your dealer before Sept. 1st,
1912, with blank spaces properly filled out.

HAZEL-ATLAS GLASS CO.,
Wheeling, W. Va.

This is to certify, That I have this day received one
"Atlas" E-Z Seal Jar Free of all cost and without
any obligation on my part. This is the first coupon
presented by any member of my family.

Name.....

Address.....

TO THE DEALER—Present this to jobber from
whom you received E-Z Seal Jar. All coupons must
be signed by you and returned before Nov. 1st, 1912.

DEALER'S CERTIFICATE. This is to certify, that I
gave away one "Atlas" E-Z Seal Jar to the person
whose signature appears above.

Dealer's Name.....

Address.....

TAKE FOLEY KIDNEY PILLS For Backache Rheumatism Kidneys and Bladder

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by
MILLIONS of MOTHERS for their CHILDREN
WHILE TEETHING, with PERFECT SUCCESS.
IT SOOTHES the CHILD, SOFTENS the GUMS,
ALLAYS all PAIN; CURES WIND COLIC, and is
the best remedy for DIARRHŒA. Sold by
Druggists in every part of the world. Be sure
and ask for "Mrs. Winslow's Soothing Syrup."
It takes no other kind. Twenty-five cents a bot-
tle. AN OLD AND WELL TRIED REMEDY.

DEATHS

Mrs. Grace Mabry Davis.

Mrs. Grace Mabry Davis, wife of
Benjamin Davis, died April 11, 1912,
aged 22 years. She was survived
by an infant daughter. She pro-
fessed faith in Christ under the min-
istry of Rev. N. F. Metts and united
with Salem church, of which she
continued a faithful member until
death, and where her burial service
was conducted by Rev. A. T. Cinnam-
ond in the presence of many sor-
rowing friends. "Blessed are the
dead who die in the Lord."

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard GROVE'S TASTE-
LESS CHILL TONIC. You know what you
are taking. The formula is plainly printed
on every bottle, showing it is simply Quinine
and Iron in a tasteless form, and the most
effective form. For grown people and
children. See.

Dr. J. L. James.

At his beautiful country home
near Linn, Miss., Wednesday, April
10th, Dr. J. L. James passed from
this life into one of eternal glory.

Brother James was born in the
year 1859 in this vicinity in which
he has spent his life with the excep-
tion of five years at Mississippi Col-
lege where he graduated in 1903, a
few years at medical colleges, and
a short time at Morton, Miss., where
he began the practice of medicine.

While at Morton he was married to
Miss Virgie Rigby. Soon after
his marriage he came back to the
Delta and home where he had spent
his childhood.

He again became a member of the
Jones Bayou Baptist church that he
had joined at the age of seventeen.
Dr. James was well equipped for
his life's work and had made life a
splendid success as a physician and
planter.

He leaves a wife, father, mother,
three sisters, a brother and a host
of friends who regret to give him up,
but as the Christ in whom he so
faithfully trusted gave us so many
promises of comfort, be it resolved,

First, That we extend our sincere
sympathy to the aged parents, brother,
sisters who loved him so devoted-
ly and to the wife whose life had so
beautifully blended into his and had
found in him such a devoted hus-
band.

May she be able to count her loss
as his gain as he is now with Christ
and their little one who has gone on
before.

Second, That we point them to the
promises of the Master when He
said: "I will come again and re-
ceive you unto myself, so that where
I am there ye may be also."

Third, That while it grieves us to
lose him as a citizen, physician,
friend and brother, we will be sub-
missive to the will of Him that
"doeth all things well."

Fourth, That these resolutions be
sent to our Baptist Record for pub-
lication and a copy to the family.

Respectfully submitted,

D. O. Ringold,

J. B. Gordon,

Committee.

Corinth.

We took our foreign mission col-
lection yesterday at the First church
in Corinth and received cash and
subscriptions to the amount of \$975.
50. We will make it \$1,000.00 be-
fore sending it in we hope.

We are also making an effort to
raise \$15,000.00 to be used in build-
ing a modern Sunday School annex
and remodeling our church house.

We are here holding a meeting
which began last night. People



turned away for lack of room at the
first service.

I hope to see you at the Southern
Baptist Convention.

Yours in Christ,

J. P. Harrington.

Wholesale
and Retail

SEEDS

Garden and
Field

NOW IS THE TIME TO PLANT

Buy From

The Only Exclusive Seed House in Mississippi

We have a full stock of FRESH seed and
prices are right Give us a trial

HEADQUARTERS

Simpkin's Early Prolific Cotton Seed.
SPECIAL Attention given to Mail Orders

TERMS—Strictly Cash

Pure
Fresh
Reliable
Fain's Seeds
Fain Seed Co.
Jackson, Miss.

Thousands Quit Shaking!!

Chills Broken In Three Days By This Wonderful Swamp Chill and Fever Cure

When you get chills and fever, get *Swamp Chill and Fever Cure*. Why
continue in misery when prompt relief is to be found at the nearest drug store?
Thousands upon thousands of Southern people have quit burning with fever
and shaking with chills and ague, because they took friendly advice and
bought a bottle of this great remedy, *Swamp Chill and Fever Cure*, and took
it according to the plain and simple directions. Will you enlist with this great
army and help clear chills and fever from the South? First, cure yourself, then
tell your friends and neighbors about it! If everybody who suffers will do this,
it won't be long until chills, fever and ague will be things of the past.

Swamp Chill and Fever Cure

Guaranteed To Do The Work Or Money Back

It seldom requires over three days to break the chills with
Swamp Chill and Fever Cure, and once broken, they do not
return as they do where quinine and patent medicines are used.
If the chills return after using *Swamp Chill and Fever Cure*,
any Druggist is authorized to return your money at once.
A sure cure for Malaria and Grippe—Does the work
thoroughly in three days.

50c—At All Druggists—50c

Buy a big bottle of *Swamp Chill and Fever Cure*.
Take it according to directions, and see the trouble
disappear never to return! You need take no purgative
with this remedy, as it acts, itself, gently and agreeably
on the liver and bowels, thereby removing the cause
of the disease.
If Your Dealer Doesn't Handle *Swamp Chill and
Fever Cure*, Send 50c Direct to the Makers and
They Will See That You Are Supplied.

Morris-Morton Drug Co.
St. Smith, Ark.



MERCANTILE TRUST CO. ST. LOUIS, MO.

OWNS AND OFFERS

FIRST MORTGAGE

\$500

REAL ESTATE SERIAL NOTES

OF

Southwestern Baptist Theological Seminary

(A Corporation)

FORT WORTH, TEXAS

These notes are secured by a First Deed of Trust on the magnificent new three story Seminary Building of the Southwestern Baptist Theological Seminary, at Fort Worth, Tex., together with a splendid tract of land containing thirty acres, on which the building is situated.

The building was erected in 1910 and cost \$130,891.40, which with the value of grounds worth \$20,000 makes a total security of \$150,891.40. The amount of the loan is \$50,000, thereby leaving a wide margin of security.

The Southwestern Baptist Theological Seminary is controlled by a Board of Trustees which comprises twenty-five of the leading and wealthiest men of the State of Texas, including such prominent men as:

C. C. SLAUGHTER, of Dallas

W. H. FUQUA, Pres., First National Bank, Amarillo

W. H. HARRISON, Pres., State National Bank of Fort Worth

The notes on our serial plan, ten notes of \$500 each, or \$5,000, being payable on the 15th day of April each year, 1912, 1913, 1914, 1915 and 1916, and the balance of \$5,000 on April 5th, 1917.

Having paid all of the maturities of this issue with the exception of a small portion of the 1917 maturities, we offer these notes to investors to net them

5½% INTEREST

Write for detail circular giving full description of the property, insurance carried, and views of the buildings.

MERCANTILE TRUST COMPANY

REAL ESTATE LOAN DEPARTMENT

EIGHTH AND LOCUST STREETS, SAINT LOUIS, MISSOURI

Capital and Surplus, \$9,500,000

FESTUS WADE,
PresidentJ. B. MOBERLY,
Real Estate Loan Officer

Big Cotton Crops

You want to raise one or two bales of Cotton to each acre, don't you? Then follow the directions in our 1912 FARMERS' YEAR BOOK. If your soil is fair for Cotton growing—your seed selection good—preparation of your land is careful—cultivation proper and thorough,

Virginia-Carolina

High-Grade

Fertilizers

are used in the right manner, there is nothing under the skies—other than an unexpected flood or drought—to prevent you from getting one or two bales of Cotton to the acre.

Write for a free copy of Virginia-Carolina 1912 YEAR BOOK. It is a valuable book.

SALES OFFICES

Richmond, Va.
Norfolk, Va.
Atlanta, Ga.
Savannah, Ga.
Columbia, S.C.
Durham, N.C.
Alexandria, Va.

Charleston, S.C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Memphis, Tenn.
Shreveport, La.
Winston-Salem, N.C.



You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA GREOLE" HAIR DRESSING. Price \$1.00, retail.

Annual Statement of the First Baptist Church Sunday School, Winona, Miss. for the Year 1911.

OFFICERS—Rev. Martin Ball Pastor; Harry L. Watts, Superintendent; Miss Cleora Billingsley, Secretary; W. W. Rogers, 1st Assistant Superintendent; W. N. Scott, 2nd Assistant Superintendent; Leon Trotter, Superintendent of Classification. Assistant Secretaries—Misses Eula Kistler, Annie May Townsend, Dora Elmore, Mattie Lou Walker. Miss Velma Robinson, Secretary of Records and Reports.

SUPERINTENDENTS OF DEPARTMENTS—Adult Dep't, Mrs. Z. J. Scott; Senior Dep't, Mrs. H. L. Watts; Intermediate Dep't, A. H. Wynn; Junior Dep't, Mrs. Jones Harvey; Primary Dep't, Mrs. Martin Ball. Superintendent Home Dep't and Cradle Roll—Mrs. Martin Ball.

TEACHERS HOLDING KING TEACHERS' DIPLOMAS—Rev. Martin Ball, C. M. Bankston, Mrs. Z. J. Scott, Miss Marion Bankston, Mrs. H. L. Watts, Mrs. H. H. Harris, Mrs. F. T. Fisackerley, Mrs. W. L. Huntley, A. H. Wynn, Miss Maggie Farmer, Mrs. B. A. Talbert, Miss Charlie Pentecost, Mrs. Jones Harvey, Miss Millie May McLellan, Miss Fannie Allen, Mrs. Martin Ball, Mrs. O. W. Sturdivant, Mrs. W. W. Rogers, W. W. Rogers, H. L. Watts, Miss Celeste Billingsley, Miss Connie Billingsley, Mrs. Albert Campbell, Tillman Lusk, Mrs. A. H. Wynn.

Our school measured up to the A-1 Standard every quarter during this year, as the following statement shows.

We have a Teacher Training Class conducted by Miss Marion Bankston. We had an average of 75 per cent of our teachers to attend our teachers' meetings. Estimated church membership, including additions and dismissals, 370.

	Enrolled	Average Attendance	Cont'd S. S.	Cont'd Ch. Bldg.	Cont'd Orphanage	Cont'd Missions	Objects Other
First Quarter							
Church Membership	370						
Home Dep't	80	1 60	4 59				
Cradle Roll	60						
Main School	202	151 1/2	36 05	43 09	10 69	24 21	13 79
M. S. and H. D.	282						
Totals		37 65	47 68	10 69	24 21	13 79	
Second Quarter							
Church Membership	370						
Home Dep't	80	1 60	4 59				
Cradle Roll	60						
Main School	219	172	35 85	53 52	13 88	36 50	
M. S. and H. D.	299						
Totals		75 10	105 79	24 57	60 71		
Third Quarter							
Church Membership	370						
Home Dep't	80	1 60	4 59				
Cradle Roll	60						
Main School	216	163	36 61	70 53	14 88		8 73
M. S. and H. D.	296						
Totals		113 21	180 91	39 45	60 71	22 52	
Fourth Quarter							
Church Membership	370						
Home Dep't	80	1 60	4 58				
Cradle Roll	60						
Main School	205	156	33 17	98 42	17 87	16 24	2 93
M. S. and H. D.	285						
Totals		148 08	283 91	57 32	77 05	25 45	

FINANCIAL SUMMARY—Total offering for Sunday School, \$148.08; Ch. Bldg., \$283.91; Orphanage, \$57.32; Missions, \$76.95; other objects, \$25.45. TOTAL, \$591.71.

For the glory of God, we challenge any other Sunday School in the State of Mississippi to make an equal showing. We claim the honor of being the greatest Sunday School in the State, from the standpoint of efficiency, organization and systematic work, fully measuring up in every detail to the standard set by our Baptist Sunday School Board at Nashville, Tenn.

HARRY L. WATTS, Superintendent.
MISS CLEORA BILLINGSLEY, Secretary.

An Old Theorem.

I am builded a square to a circle,
With a problem to solve and to teach;
As I grow to the outer roundness
That only my corners reach.

To double my lines and angles,
Till double my points I have won,
And am doubly nearer my circle,
Grown to an octagon.

And still but to double and double,
Proving but how and why
The square that would round to a circle
Must ceaselessly multiply.

So, ever and ever and ever,
Be it mine to reach and to dare;
Nearing and nearing my circle,
Rounding and rounding my square.

—W. R. Washington.

Green-Farmer.

On Wednesday, April 17th; at the residence of Mr. T. J. Farmer, near Hazlehurst, Miss., Rev. T. W. Green was united in marriage to Miss Ethel Farmer.

Our best wishes go with the happy couple. Their hearts and lives are dedicated to their Master.

T. J. Moore.

Eastabuchie, Miss.

Dear Brother Lipsey:

May I contribute a news item without being accused of "boasting"? For God is my witness there is far

Evangelist T. T. Martin, of Blue Mountain, Miss., at the request of brethren, has written a book, "God's Plan with Man." It is being published by the Fleming H. Revel Company and will be out May 1st. A brother widely known among us as a theologian, a writer and preacher, who has read the manuscript of this book, says of it: "Here is a book that is worth reading; yea, on worth more than its weight in purest gold. The author has gone down into the depths of sound doctrine, up into the heights of clear analysis and interpretation, out to the limit of illustration and application and in a thoroughly logical treatment of the subject." "This book will be a Godsend and a valuable adjunct to the library of every Gospel minister, and a treasure of consolation to every hopeful or even weary saint on his heavenly journey."

Could It Be Better?

Within the next few weeks many, many columns in our denominational papers and unnumbered speeches from pulpit and rostrum will be full of abuse, fault-finding, berating and deploring our custom of waiting to make our offering to foreign and home missions until near the close of the convention year. Both pen and tongue will be turned loose to abuse of this practice with great vigor, and the rank and file of us will say "selah"—but go right on in the same old way!

Really, unless a church is settled and fixed in the custom of tithing and laying aside the tithe each week to be passed into the church treasury, I think our present way of doing it the best for us. By this custom we make a strong, quick campaign for foreign and home missions filling our press and pulpit with such striking information on the work and the financial situation of our boards that the response is perhaps greater than it would be under the gradual all-the-year-round campaign.

Taking my own work as an example, (and think I have about an average pastorate), our present custom fits into my other work about as well as anything I am able to devise. Mine are half and fourth time churches and our plan for a year's work is about as follows: January in rounding out any probable balance in pastor's salary for previous year; payment of interest and partial payment on church debt for improvement, insurance or something else. February—Payment of hospital and college endowment notes. March and April—foreign and home missions. May and June—revival meetings and paying the expenses. July, August, September, October—State missions. November—Orphanage. December—building or repairs and sustentation.

Now, the above is my plan, and so you see there is something pressing all the time and each claim has its period.

R. L. Bunyara.



The one big Wish The Edison Phonograph in his store, or more than likely in your own home

Read through the list, and the dealer nearest you and arrange it with him. Take your family and friends along, so that each can pick out the records he or she particularly wishes to hear. Never before have you heard such a concert as this will be—the very kind of music you love best, no matter what that may be: The old, old sacred songs that you have known all your life, such as "Calvary," "Lead Kindly Light," "One Sweetly Solemn Thought," sung by some of the greatest church singers in America; stirring marches like "American Patrol," "Glory of the Yankee Navy," "Southern Dream Patrol," including some of the most famous old Southern melodies, played by the greatest bands in the world; airs from the great operas, sung by the foremost singers of the present day, the old ballads you never tire of, "Love's Old Sweet Song," "Old Kentucky Home," "Juanita," talking records by great orators including Bryan and Taft.

Do not put off this opportunity for the greatest

Any of our dealers
in the list below will
gladly give you a
FREE CONCERT on

enjoyment you have ever had in the way of entertainment. Then you will know what you have been missing all these years by not having an Edison Phonograph in your home.

And you will find how easy it is to have one, for

There is an Edison Phonograph
to suit the purse of everyone
from \$15.00 to \$200.00

And you'll undoubtedly find that whichever dealer you select in the list below can arrange satisfactory terms with you. But this free concert puts you under no obligation whatever to purchase. It is merely to show you how much pleasure you and your family have been missing all your lives, by not having an Edison Phonograph in your home.

If no dealer is located conveniently near you, write us for catalog, list of over 2000 Records and full information.

Dealers with established stores wanted in 149 Lakeside Avenue towns where we are not now represented



MISSISSIPPI DEALERS:

Aberdeen—Maier Jewelry Co.
Blue Mountain—D. M. Palmer.
Boonville—W. K. McMillan
Collins—Collins Fur Co.
Columbus—S. M. Graham.
Corinth—Austin Bros.
Duck Hill—W. H. Brinkley.
Falkner—J. S. Conner.
Forest—T. M. Steele & Sons.
Greenville—C. L. Scholm.
Greenwood—A. Weiler & Co.
Gulfport—Saul Streiffer.

Hattiesburg—C. D. Woodruff.
Holly Springs—L. H. Daney.
Houston—Houston Hdw. & Furn. Co.
Iuka—Model Drug Store.
Kosciusko—L. S. Smith.
Laurel—R. L. Evans.
Leland—Leland Fur Co.
Lucedale—Howell Jones.
McComb—Ellis Barbee.
Macon—Roseman & Robbins.
Meridian—A. Gressett Music House.

Natchez—J. Brady Fur Co.
Natchez—Nashner Drug Co.
New Albany—Shannon Co.
Newton—A. L. Cotten.
Okolona—Okolona Hdw. Co.
Oxford—Cash Jewelry Store.
Pascagoula—J. D. Crane.
Pontotoc—M. L. Shannon.
Quitman—M. E. Lott.
Ripley—J. D. Pinner.
Rosedale—Chancy Drug Co.
Scobee—R. F. & E. J. Ivey.

Shaw—Delta Drug Store.
Shubuta—W. H. Patton.
Swiftdale—B. F. McNeal.
Tupelo—J. B. Phillips.
Vicksburg—Clark & Co.
Waynesboro—Wetherbee Higgins Co.
Wiggins—Chas. V. Bundy.
Winona—H. Artman & Son.
Yazoo City—W. T. Hegman & Son.

from me that spirit, but rather the contrary—great humility.

Some will recall that I claimed a unique distinction at the time that we moved onto this field, namely: A raise in salary before we got on the field, that coming about by the church buying a pastor's home between the call and our getting on the field. Now, we claim the distinction of having passed through the throes of moving without changing fields. The former property is sold and better property is secured exactly where the pastor should be located—in one-half block of the church. Perhaps there is not a more desirable location in town than we now have, so we want the readers of The Record to rejoice with us. God has made all this possible.

There's another thing I would say if I were not afraid of severe criticism, that is we have added seventeen to our membership since the association last fall. One by baptism, one restored, and fifteen by letter. To God be all the praise.

Your brother,

R. L. Bunyara.
Magnolia, Miss.

Ordination and a Good Day at Pontotoc.

By invitation, Elders J. L. Henderson, A. J. Preston, D. C. Bigham and the pastor, R. A. Cooper, met at a presbytery with the church at Pontotoc to advise as to the ordination to the full work of the gospel ministry of Brother J. B. DeGarmo. The examination on Saturday night was searching and proved quite gratifying to all. Sunday morning the work was completed with a clear, strong sermon by Brother Preston. Statement to the church that won our hearts by Brother DeGarmo; charge to church by Brother Henderson; charge to the minister by Brother Cooper; prayer by Brother Bigham and the laying on of hands by the presbytery. Dismissed with prayer by Brother DeGarmo. He came to us two months ago as a personal worker, with Brother T. T. Martin. In this the first meeting they held together he got a clear vision of salvation by grace and the security of the believer in Jesus and although he had been an active worker in another denomination, the balance of the way was neither diffi-

cult nor long—he was baptized before the meeting closed. While here he impressed our church as an earnest, thoughtful Christian gentleman. After ten months of constant and intimate association Brother Martin commends him in the strongest terms. His purpose is to spend his life in evangelistic work. He starts with the earnest prayers and the profoundest good wishes of our church.

The congregation was large and appreciative. There were one hundred and seventy-five in Sunday School which gave \$43.00 to foreign missions.

The second Sunday in April, 1912, will be long remembered by the Pontotoc saints.

R. A. Cooper.

Brother DeGarmo's headquarters will be at Blue Mountain, Miss.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 39
ESTABLISHED 1888
THE C. B. BELL CO. HILLSBORO, OHIO

CHEAPER THAN EVER!
Every Kind of Wire Fence,
Wrought Iron Fences,
Galvanized Iron Fences,
Electric Fencing & Tools,
Etc., Etc. Write for Free Catalogue.
2015 E. Main St., Indianapolis, Ind.

Mississippi Woman's College

Hattiesburg, Miss.

A SCHOOL FOR THE EDUCATION OF WOMEN

OWNED AND OPERATED BY THE MISSISSIPPI BAPTIST CONVENTION

Courses include in addition to the regular collegiate and academic departments, Conservatory of Music and Fine Arts. Faculty of trained Christian teachers. Ideal location and climate. New and modern dormitory. Every room an outside room with two large windows.

Steam heat, electric lights, artesian water. Campus of twenty-six acres. Industrial home for girls of limited means. Next session opens September 25, 1912.

For catalogue and further information, address until June 1st, J. L. JOHNSON, Jr., President, Clinton, Miss.

NEWS IN THE CIRCLE

MARTIN BALL

Pastor W. Cooper writes from Canada: "Of J. L. Johnson, Jr., was with us Sunday and delivered three splendid addresses to great effect. Last night Drs. Bostick and Leavell spoke to a large crowd in our church to the delight of all. Good things are coming our way lately."

Pastor A. T. Cinnamond expects to begin a meeting this week at Senatobia. He will have to his aid Rev. W. R. Cooper of the First church of Canada. The prayers of all the churches are offered for God's blessing upon the labors of this pastor and his assistants.

YOU ARE INVITED

To join The Record Piano Club. The plan is feasible, economical and convenient. Club members not only save money on their pianos, but are protected and even insured in every particular so that dissatisfaction is impossible. Study the club plan carefully and you cannot fail to see that it represents an unusual opportunity. Those who have already joined will have received their pianos expressing themselves as "delighted with the pianos and the plan."

The club gives you the benefit of the "purchase power" of its one hundred members. This means a saving of about one-third in the purchase price of your piano. Terms are made to suit the convenience of the individual member. The life insurance feature is ideal. It is well worth your while to investigate the club carefully. Write for catalog and full particulars. Address Ludden & Bates, Record Club Dept., Atlanta, Ga.

Rev. R. R. Rockett has resigned the work at Jefferson to accept a call to Schlatter. He has severed his connection as principal of the high school at Jefferson and will hold the same position at Schlatter in connection with other work. A pastor's home will be built at once at Schlatter. Thank you for kind words about "News in the Circle."

Texas Woman Near Death.

Wills Point, Texas.—In a letter from Wills Point, Mrs. Victoria Stallings says: "I was afflicted with womanly troubles, had a dreadful cough, and suffered awful pains. I certainly would have died if I had not been relieved by taking Cardui. Now I am stronger and in better health than ever was in my life. I can't say enough for this great medicine." Do you need relief? Try Cardui for your womanly troubles. Its long record of successful use is your guarantee. Thousands of ladies have been helped to health and happiness by Cardui. It will surely help you. Get a bottle today.

Pastor J. R. G. Hewlett, of Eupora, says that without anything special to draw the crowd, except regular Sunday School and preaching service there were present in the school one hundred and ninety-one, seventy Bibles in hand and \$4.85 taken as collection. Pastor Hewlett is moving things on this field.

The Doctors' "Sheet Anchor."

"Sheet anchor" is an expression frequently used by physicians, and means the remedy on which they place the main dependence in treating a disease. Dr. Jas. R. Phelps, of Dorchester, Mass., writes: "Please send me a new supply of Gray's Ointment. It is my sheet anchor in cases of carbuncle, unhealthy granulation, and blood poison. You may use this endorsement in any way you see fit for the good of humanity. I have the courage of my convictions and am not ashamed to say that I use Gray's Ointment in my practice."

Gray's Ointment is the "sheet anchor" of thousands of the best physicians in the treatment of boils, carbuncles, old sores, festering wounds in man and beast. A free sample by mail or 25 cents at your druggist's. Dr. W. F. Gray & Co., Nashville, Tenn.

Dr. C. C. Brown, of Sumpter, S. C., gives to The Baptist Courier an account of a protracted meeting recently conducted by Evangelist M. A. Jenkins. He states that he did not urge people to join the church. He did not so much as give them an opportunity, but he knew of about twenty who would join by baptism and several by letter. The letter of Dr. Brown is perfectly frank and honest.

AN ONLY DAUGHTER RELIEVED OF CONSUMPTION

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of consumption. His child is now in this country and enjoying the best of health. He has proved to the world that consumption can be positively and permanently cured. The doctor now gives his recipe free, only asking two 2-cent stamps to pay expenses. This herb also cures Night Sweats, Nausea at the Stomach, and will Break up a Fresh Cold in twenty-four hours. Address CRADDOCK & CO., Philadelphia, Pa., naming this paper.

LaRue church, Texas, which has heretofore worked with the Gospel Mission brethren, has gotten right, and is now enjoying the spirit of co-operation. Willing to co-operate in the good old way!

WHY BOND'S PILLS ARE THE BEST

They are honestly made of best agents, and are small, gentle but effective. Bond's Pills relieve the bad effects of over-eating or drinking. Headaches, Bilioussness, Constipation, Sour Stomach, yield readily to one pill taken at bedtime. Try them once. Their merit will convince you. A free sample on request. Mention this paper.

BONDS PHARMACY CO.
Little Rock, Ark.

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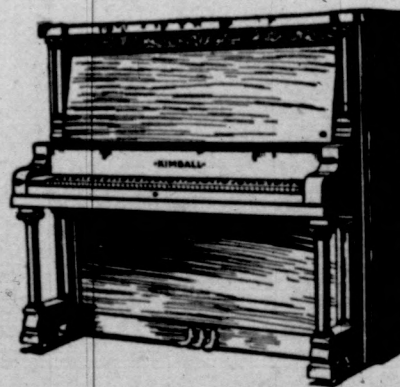
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